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Cover Kodachrome by Samuel Myslis

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from October 1 to October 31

Illumination: Infinite intelligence illumines and inspires me with thoughts of wisdom, peace, and righteousness.

Prosperity: Showers of abundance are poured out upon me, and prosperity is everywhere manifest. Every good thing is mine now.

Healing: The Holy Spirit active in me is my strength and stability, and my health is established forever. I stand upright before the Lord.

For instructions about these thoughts turn to page 48

UNITY

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"I Am the Way, and the Truth, and the Life"

from the writings of

CHARLES FILLMORE

JEHOVAH GOD *restores me to health and wholeness.* Words are quickened by those who speak them and they pick up and carry the ideas of the speaker, weak or strong, ignorant or wise, good or ill. Thus words descriptive of Deity have been personalized in the thought stuff of the race and those who invoke them in prayer and meditation are given a spiritual impetus far beyond what they would receive from common words. It is a fact that the name Jehovah came to be held in such reverence by the rabbis that they never spoke the word aloud. Jesus said that His words were so charged with spirit and life that they would endure longer even than heaven and earth.

Next to Spirit the word of Spirit is the most powerful thing in existence. The author of The

Epistle to the Hebrews says "that the worlds have been framed by the word of God." We read in Genesis that "God said" and it came to pass. And God said, "Let us make man in our own image, after our likeness." Thus we see that man is the incarnate word of God, and it logically follows that our words bring forth whatever we put into them. Study the 1st chapter of The Gospel According to John. Jesus said that a man will be held accountable for his lightest word.

Spiritually classified, the Jehovah of the Old Testament is identical with the Christ in the New. One who heals by the power of the word should become familiar with the inner meaning of all words and use those that appeal to him as possessing the greatest healing potency. Jesus promised that He would unite with the Holy Spirit in helping those who called upon Him. Unity healers have found that this promise is fulfilled when they concentrate in prayer and positive affirmation on the presence of the Holy Spirit and Jesus Christ. A new and strong contact is felt with spiritual life, as if it were a mighty battery, when the name Jehovah God or Jehovah-rapha ("the Lord that healeth thee") is spoken silently and audibly; then the ethers quicken with the name and shower spiritual life upon both patient and healer. The word Jehovah of Yahweh is charged with spiritual power far above and beyond any other word in human language.

I am raised to perfection in mind and body by the healing power of Jesus Christ.

Quite a few Truth students ask why we emphasize Jesus Christ so strongly in our writings and

statements of Truth. Spiritual psychology proves that the name of a great character carries his mind potency and that wherever his name is repeated silently or audibly his attributes become manifest. Jesus knew this and commanded His disciples to go forth in His name. The marvelous works they did prove that they exercised power far beyond anything warranted by their education or previous ability, power springing directly from Spirit.

Every thinker who studies the life and teachings of Jesus readily admits that He attained an understanding of spiritual things far beyond that of any other man that ever lived. His mind touched heights far beyond those of other advanced searchers for Truth. As we unfold spiritually we see more and more that Jesus understood the finer shades of metaphysical reasoning and related His mind and body to both ideas and their manifestation.

Jesus demonstrated that He understood the healing power stored up in the body, which He said is released through faith. "Thy faith hath made thee whole." Jesus identified Himself and His name with the sacred name of the Hebrew dispensation, Jehovah, and added another link to that long chain of names and events that brought forth the perfect man ideated by God-Mind, Jesus Christ.

As a directive head is essential in an army, militant or spiritual, so in every forward movement of the human family there must be a leader. The leader is chosen because of his ability as a demonstrator of the principles adopted by the group he represents. The religious principles that Jesus taught and demonstrated were not originated by Him, nor did

He claim them as a "discovery." He said that Moses wrote of Him, and He often quoted Moses, but with an interpretation quite different from that of the popular religious leaders. He told them that they studied the Scriptures expecting through them to attain eternal life when the only way to attain that life was through Him, and they would not come to Him. Right here Jesus emphasized the spiritual man, the I AM in man, as the only way by which man can enter the kingdom of God.

Jesus was undoubtedly the greatest of all exponents of the impersonal I AM, which is revealed to man when he opens up the supermind within his own soul. Jesus Christ's real name is Jehovah, I AM. The personal man Jesus is merely the veil or mask worn by the spiritual man Christ or Jehovah. We are all, in our personality, wearing the mask that conceals the real, the spiritual, I AM. Jesus shattered that mask and revealed the spiritual man. He also taught the way by which we may all do what He did and thus fulfill the destiny implanted in us by the parent Mind.

There are many distractions to keep us from finding the one door into the inner kingdom and many voices calling to us that they will show us the easy way, but Jesus Christ is the only one that appeals to those who are grounded in principle.

Any declaration man may make in which the name Jesus Christ is used reverently will contact the spiritual ether in which the Christ I AM lives and will open the mind and body to the inflow of spiritual healing rays. These healing rays are very much superior to the ultraviolet rays that come from the

sun of our best medical appliances, because they minister to the mind as well as the body.

Thy vitalizing energy floods my whole being, and I am healed.

The most inclusive name for Being is Jehovah God. Jehovah represents the individual I AM and God (Elohim) the universal Principle. When man thinks or says "I am" he is potentially giving freedom to the seed idea that contains in its spiritual capacity all of Being. The natural man in his narrowed mental comprehension barely touches the seed ideas that expand in the Christ man to infinite power. The more we dwell upon and expand our I AM the greater looms its originating capacity before us. When Jesus proclaimed, "Before Abraham was born, I am," He realized that the I AM preceded all manifestation, however great, and was capable of infinite expression.

The proposition that the seemingly insignificant individual I AM contains infinite creative capacity appears absurd to the thoughtless, but we have numerous examples of extraordinary capacity for expansion in the little seeds that bring forth gigantic trees. The Scriptures plainly teach that men may become gods. Adam was expelled from the Garden of Eden because Jehovah realized that he might appropriate eternal life and live forever in his ignorance.

The Christ substance (body) and the Christ life (blood) are accessible at all times and in all places to the one who awakens his I AM to spiritual omnipresence. The table of the Lord is spread everywhere for those who believe on Him as Spirit and in

their Spirit affirmation eat of His body and blood. The appropriation by His followers of His life and substance is the very foundation of salvation through Jesus Christ. The mere acceptance intellectually of the teaching that we are saved by the blood of the Lord Jesus and the partaking of the bread and wine in a perfunctory manner will save neither mind nor body. The only thing that will do it is the understanding that Jesus raised His body life and substance out of the race consciousness into Spirit consciousness and that with our minds poised in that consciousness we can lay hold of the Spirit elements that will save us to the uttermost.

Nearly everyone needs both mind and body healing, and those who give faithful attention to the law as it operates in man are rewarded by demonstrations of healing. Jesus healed "all manner of disease," the same Jesus has broadcast that healing Spirit to the uttermost ends of the earth, and today all who will may be made whole.

The Christ life quickens and heals me.

Although millions have testified that they have felt the quickening life of Christ, other millions doubt if such a thing as the Christ life exists.

The unseen forces have always been an enigma to the masses, and even those who are expecting the unseen to spring forth suddenly into some marvelous manifestation do not recognize it when it comes to pass. It is said that when Marconi demonstrated to a group of scientists in Paris the power of radio waves, they doubted his claims and sought in various ways to discover the concealed wires, which they were sure were being used. So every unseen force

man uses has had to prove its existence by some visible manifestation that can be mechanically demonstrated. But are there unseen forces that cannot be mechanically demonstrated? The answer is that all unseen forces can be mechanically demonstrated and that they are being demonstrated every day the world over, but scientists have not yet recognized as mechanical all the devices through which man brings unseen forces into manifestation; for example, his own brain and the radio. These with many other unseen forces come under the head of mechanism.

Brain cells are the only material things that will transmit mind, and man has never yet been able to invent so fine a piece of mechanism outside his own organism. But brains are mechanical, and man does build and use them in expressing his intelligence.

The fact is that each of us builds a brain especially designed and fitted for our individual use and for no one else's. All attempts to turn our brains over to others in hypnosis or mediumship will prove abortive in the end.

"If a man keep my word, he shall never see death."
"I am the resurrection, and the life."

Jesus stressed the power of words, especially His words. In the parable of the sower He said, "When anyone heareth the word of the kingdom." Here He referred to the Logos, the creative Word, which framed the worlds, according to John. The creative Word or Logos is also identified as Holy Spirit, which is carrying forward the ideas of God as they unfold in the manifest universe.

As the Word of God, the Logos, is creating in the universe (body of God) so man's world is creat-

ing in his universe (man's body). That is why Jesus said that we should be judged by our words. We are creating a little universe in which the cells of the body correspond to the planets of the solar system. "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

The "day of judgment" to us is any day that we get the fruit in body and affairs of some thought or word that we have expressed.

The creative power of man's word is in proportion to his understanding of God-Mind and his unity with its law. The creative power of most men does not get beyond their own body consciousness, because they know very little about Spirit and their relation to its laws. The better we realize our spiritual relationship to creative Mind and conform our thoughts and words to its laws the greater is the power of our words. Jesus "tuned in" to Divine Mind until that Mind reinforced His mind and raised it to superhuman capacity. It was in one of His moments of mental exaltation that He declared, "The words that I have spoken unto you are spirit, and are life."

We have thought that we were to be saved through Jesus' making personal petitions and sacrifices for us, but now we see that we are to be saved by using the creative principles that He developed in Himself and that He is ever ready to co-operate with us in developing in ourselves by observing the law as He observed it. "I in them, and thou in me, that they may be perfected into one."

Thus we see that when Jesus said, "If a man

keep my word, he shall never see death," He meant that we should realize the life-giving properties of the creative words of God as He had realized them, that we should have no consciousness of death.

Eternal life and strength are here, and I am made whole through Jesus Christ.

Among the seven sacred names given to Jehovah by the Hebrew priesthood is "Jehovah-shammah," meaning "Jehovah is there." Jehovah is the name of the ever-living I AM. When the mystic desired to commune with the omnipresent life he did not speak the name aloud but silently intoned, "Jehovah-shammah!" This pervasion of his I AM with the ever-living I AM harmonized the spiritual man with his source, and the individual was merged with the universal.

A certain mystery has always accompanied the use of the sacred name, and the priesthood gained their ascendancy over the people by performing marvelous works through the silent and audible intoning of words charged with thoughts of spiritual power.

However a priest must undergo discipline to acquire mastery of the elemental forces that function in mind and body. A cursory reading of Exodus conveys the idea that for forty years Moses was a shepherd, tending the flocks of his father-in-law Jethro, priest of Midian. But his mastery of nature, as evidenced by his works in Egypt, plainly shows that he understood the control of matter by mind better than did the magicians of Egypt, although he was versed in their magic.

The followers of Jesus did marvelous works in

His name, but that name was also used by those who were not His immediate disciples, and they succeeded in casting out demons so well that John complained about it. Jesus said, "Forbid *him* not: for he that is not against you is for you." So we find that a person's name identifies him with his character. If that character is mighty in spirituality and power, he who invokes it in his prayers is automatically raised into a like sphere of power and what he says comes to pass. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Salvation through Jesus Christ is not accomplished by looking forward to freedom by realizing that we are now free through His freeing power, which we are using to cut the bonds with which our thoughts have bound us. Then we have only to establish ourselves in real life and strength by understanding that these attributes of Being are omnipresent and that our affirmations of that presence, will cause us to become conscious that we do now and here live, move, and have our being in eternal life and strength.

In the name and by the power and authority of Jesus Christ I am made every whit whole.

Man gives a name—that is, "character"—to every idea that comes into consciousness, and whatever he conceives a thing to be, that it becomes to him. So it is written in Genesis: "Whatsoever the man called every living creature, that was the name thereof."

Jesus taught and demonstrated that man is master of a kingdom far beyond the consciousness of the

natural man, but accessible to those who open their mind to its laws and observe those laws in thought and act.

The official declarations of a representative of a country are recognized by all as worthy of credence. Jesus represented the kingdom of the heavens, and we, His agents, take possession of that kingdom in His name and declare that we are vested with authority to bring spiritual forces to bear that will restore man to his primal perfection.

In the 3d chapter of The Acts is recorded the healing by Peter of a man lame from his birth; and Peter says, "In the name of Jesus Christ of Nazareth, walk. . . . and immediately his feet and ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God."

When the people were greatly astonished at this marvelous healing and gathered around Peter and John, Peter explained, "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? . . . And by faith in his name hath his name made this man strong."

Shakespeare says, "Good name in man and woman . . . is the immediate jewel of their souls." But even Shakespeare, with his psychological insight, never realized how good a name could be or to what heights of power it could lift one who applies the laws of Spirit in its use.

Those who have searched diligently to know God and His Son Jesus and have prayed for the light of Spirit find that they possess a certain confidence

and faith in the very name Jesus Christ and that to the one who speaks it the name draws creative forces far beyond mental comprehension. Hence we should have confidence in the promises of Jesus that those who in faith use His name shall do the marvelous wonders that He did and even greater works of a spiritual character.

Read in the 16th chapter of The Gospel According to Mark what are the signs of a real follower of Christ and see if you are measuring up to them: "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

ECHO

Life has an echo—though we sense it not—
Returning to us all that we send forth
In word or deed or even secret thought.
An echo that is equal to and like in worth
With that sent out by us; returned as gift
By Life, the giver, as our just reward.
Then let us not condemn but rather lift
Voices in praise, and let us strive toward
Standards of excellence in our every deed.
May all our thoughts be things with beauty bright
Impregnated, as is each bulb and seed
That grows to burst in splendor on our sight.
What do you give? That is what you will find;
What we send forth echoes to us in kind.

—MARY COATES RICHARDSON

Begin Each Day with God

C. H. MATTERN

IT WAS THE MORNING of an important examination. At breakfast a student confided to a friend that he despaired of a passing grade. His friend suggested that he begin the day with God and ask for His divine aid. Before leaving for the classroom, the worried youth prayed simply and directly that God be his counselor in the coming test.

During former examinations the student had been so tense and nervous that his thinking was confused. But this day, as he studied the examination problems, he was aware of a serene confidence. He had a clear understanding of the problems and arrived at their solutions quickly and easily. Five days later, he learned that he had achieved the highest grade in the history of the course.

After this experience with God, whenever any day promised a foreboding problem, he started that particular day in prayer. In each instance, he noticed that when a "storm" of events threatened, the "rainbow" of complete solution became apparent.

Later, when the youth studied Truth he perceived the wisdom of beginning each and every day by communing with the Father and of affirming God's Truth for the coming day. For him, such daily practice engendered a consistent life in Truth.

There can be no doubt that an early morning prayer and affirmation period can be the pivotal point for shaping our day. It is as a donning of

Paul's armor of faith before stepping into the constant flow of a workaday world.

"Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation."

I once asked a college track star what he considered the most important aspect of athletic competition. He answered unhesitatingly, "The start—I must be ready."

Let us be prepared for the day by entering the silence. There, as we commune with the Father, we discover the quiet, serene, and radiant assurance that all needs of the day will be met. Let us affirm this truth for the coming day: *Today is God's day. The loving presence of the Christ surrounds, guides, protects, and blesses me. God's divine plan operates fully in all phases of my day.*

Jubilant in the Christ guarantee of Truth, we anticipate the coming day with pleasure. We affirm that any difficult situation will be recreated into one brimming with blessings. As the hours tick by, the undeniable evidence that Spirit is at work unfolds, adjusting and rectifying all our affairs.

After a friend began early morning prayers, a distinct change took place in his life and affairs. Where before certain work taxed his very being, it was now met easily and even enjoyably. Where before some persons were too busy or uninterested, they were now eager to demonstrate their service and friendship. He noticed that he, too, was more loving, patient, kind, and understanding.

The Master taught, "According to your faith be it done unto you." It is a fact of the spiritual realm that as we believe so we receive. And the

greatest development of faith is found in the inner kingdom as we pray and affirm Truth. We cannot help feeling the growth of divine assurance as we wait on God and partake of His love, serenity, and power. All prayer and affirmation periods, at any time of the day, carry this dynamic building of faith.

However, there are two vastly important aspects common to the early morning prayer and affirmation periods that generate faith immeasurably.

First, the morning spiritual period gets us off to the best possible start. Doubts, fears, and anxieties that might have lingered throughout the morning, or even all day, are dispelled and left behind in nothingness. Thoughts are controlled along the positive lines of assurance in God's power over our day, and this assurance projects itself into the activities of the day. The morning period with the Father sets the pace, smooths the way, and carries over to our later prayer and affirmation periods, giving them accelerated impetus of divine assurance.

Second, an old Spanish proverb declares, "Habits are at first cobwebs, at last cables." As we continue each morning to meet the Father in prayer and to affirm the Christ guidance of our daily paths, there ensues the habit of living, not only particular days or parts of days in Truth, but each and every day in Truth. Such a lofty habit emancipates us from those negative habits that have enslaved us. Our ties of faith in God's loving care over us become cables. Soon there emerges a spiritual dominion, molding and shaping affairs into one buoyant continuity of days, months, and years.

A friend who at one time faced a multitude of

problems, but who now enjoys a radiant life in Truth, put it very well—"My early hour with God is as habitual as tying my shoelace."

Recently I asked an army lieutenant how he felt each morning as he prepared to fly observer missions behind the enemy lines in Korea. He explained that he formed the habit each morning of asking God to bring him back safely. As time went on, he got to the point where, as he climbed into his airplane, he never felt any fear for his safety. For almost a year, this dangerous assignment was his. But prayer is a buckler and shield, and he never met with harm at any time.

It is quite true that the morning hour is a busy time. The clock seems to be master. There are so many things to do and such a short time in which to do them before facing the flux of daily affairs. We may say: "I'll pray and affirm later. I don't have time now." But memory is often lax, and we may forget. So we learn to make our early morning prayer and affirmation period a must. It is vastly more important than any other preparation. Communion with the Father and affirmation of His Truth for us cleanse our hearts and minds and clothe us with His infinite love and power to surmount all eventualities.

A salesman friend was once experiencing a bit of difficulty. His sales had been lagging far behind the quota. None of his efforts seemed capable of raising sales. He represented an excellent and needed product, but his clients seemed uninterested.

A Truth student, seeing his predicament, advised him to begin each day with prayer and affirmation.

At first, he was reluctant. His early appointments gave him no time for a spiritual period. But the next morning he got up fifteen minutes earlier than usual and spent the time in communion with the Father and in affirming God's Truth.

That day sales went far better for him than they had for months. The second morning he got up one-half hour earlier to spend time with God, affirming his divine heritage. During the day his pen was kept busy writing orders for even those who had consistently resisted his sales approach before. His customers now showed a decided happiness to see him and to transact business with him. As his early spiritual periods became part of his daily life, sales became so numerous that he was writing them up after working hours.

Each and every day is a scene in God's great drama. There is no plausible reason that we should play the daily role of adversity. The Father does not cast us in parts of lack, persistent illness, or unhappiness. God invites us to play the daily roles of perfect health, joy, and abundance. His Truth, the script for the good life, is ours to follow. If adversity plagues us, let us return to His Truth.

And there is no better time to begin to use Truth daily than in our early morning periods of prayer and affirmation. This early morning spiritual period is of inestimable help if the forward progress of our demonstration for health, joy, or plenty seems to have been halted. Today, if such is the case, we do not waste a bit of energy on fear or worry. We cast the burden on God, knowing that He will sustain us.

Each morning, after we meet God in prayer and

affirm His Truth for us, we feel calmer and more assured of victory. In the quiet of the inner kingdom we surrender our problems to God. This morning period not only lays the foundation for daily faith but produces a progressive assurance of divine omnipotence, growing stronger every day.

We affirm this truth: *The Spirit of God is at work in my life. Setbacks flee before the light of the Christ as His loving presence fashions my highest good.*

A friend, while endeavoring to demonstrate over a health problem, was confronted with serious complications that made the desire for recovery seem like wishful thinking. One morning, as she looked gloomily forward to a day filled with pain, she decided to make her first period with God a bulwark against a negative beginning.

In the quiet of her room she prayed for added strength to overcome the challenges of the day. With authority she affirmed, in His name and through His power, a good day, a day of progress. She held a cheerful outlook. No longer did she fear the day; for prepared in His Truth, she knew that all things are possible to Him. That day was the turning point. Pain subsided to a great degree.

Her later spiritual periods and study of the Christ message became more dynamic than they had been before. Each new day, begun in Truth, progressed a bit better than the preceding one. One day she expressed a desire to get up and walk, and loving hands assisted her. But it was soon apparent that no support was necessary; her steps were slow but steady and sure. Pain was a thing of the past. Today

this woman is well and working at her chosen profession.

We may inquire, "Did the Master begin each day in prayer?" The men who knew Him most intimately do not tell us this. But what they do relate about Him strongly indicates such a practice.

Every day of the Master's ministry was eventful. He met seemingly impossible situations at every turn, but they were immediately dissolved as He spoke Truth. The humble Carpenter was always prepared for any eventuality. His presence projected the greatest good into all circumstances. His daily life was positive, joyous, and radiant. His teaching was the essence of God's Truth. Jesus was a man of prayer, and His mission was to demonstrate its fashioning of Truth. I feel that He most certainly began His day in communion with the Father, whose love He taught.

Today, if the road of life seems precarious or rocky, we know that the avenues of being can and will be shining paths of good. God has given to us, His children, the mighty instruments of prayer and affirmation of His Truth. With these divine tools, used especially in the early morning hour, the beautiful life is ours.

True Strength

I have no need for arms or might
Against a foe to send;
God gives me greater strength to say,
"I love and bless you, friend."

—*Ercelle Davis*

Pray, Believing

PHYLLIS COSTIGAN

All things whatsoever ye pray and ask for, believe that ye receive them.

HERE IS ONE of the conditions necessary for the answering of prayers. All of us must believe that we will receive the things for which we pray.

Authorities tell us that if we identify ourselves with the fulfillment of our desires these desires will be manifested. They go on to describe the link between the perfect picture in the subconscious mind and the associations it effects to project a sincere desire into outer form. Metaphysics extends this fact and tells us of our superconsciousness, through which we become one with the opportunities and events and persons that will bring about our desired manifestation. There is in Truth no separation between us and our good, us and our neighbor, us and God.

We hear some persons say that they have prayed but have not received that for which they asked. But we do not know all the circumstances. While no one can truly desire sickness or poverty, sometimes the attention one gets when he has such a seeming ill appears to be a good thing, and the thought of the loss of this attention may form a picture in his subconscious mind, putting all else out of focus and continually blurring what should be this perfect vision.

We must want, above all else, the thing for

which we pray. Otherwise, how can we expect to receive it?

All doubt about the fulfillment of our desires stands as an obstacle. Doubts may superimpose another picture over the one with which we should be identifying ourselves. Therefore, we cannot truly see ourselves receiving that for which we are asking.

When James Watt saw the vision of steam power in the vibrating kettle lid, he did not doubt its possibility. He identified himself with his dream and saw it in its fulfillment. If he had feared opposition, perhaps from those who ran stagecoaches in those days, he would have been entertaining doubts. But he did not. He saw his dream as a service to mankind and kept his faith in its achievement.

We know that if what we ask is not forthcoming it is because we are in some way failing to apply the divine law. Persons doubt the power of prayer because they say the results are not always uniform. But they can be if the conditions are unhampered.

When Marconi first experimented with wireless telegraphy, he did not give up just because he did not have perfect results every time. But because he did have good results frequently, he knew that there was some principle to the law of electricity applying to wireless telegraphy and that when his experiments failed there was a fault in his application of that law.

Some of us persistently form our own pictures of how we want our desires fulfilled. We get specific about details, but what we have in mind may not be the best way for our answer to come. How often do we find our good, not in the particular channel at which we are looking, but in a much wider one?

When I was a small child I heard an oculist say that at forty my eyesight would probably fail. (I was born with one malformed eye, capable of seeing little.) Somehow, I could not believe that I would go blind, and suddenly I not only wanted good sight, but I wanted to see well without glasses! Vaguely, I remembered hearing about persons having their sight restored or seeing for the first time through shocks, in violent storms, and I thought perhaps that something like that would one day occur to me. But with all the wider experience of growing up, I forgot about it.

Gradually, however, I did not seem to need my glasses for distance vision, so I gave up wearing them. When I was twenty-one an examining oculist told me that my eyes had improved, and they continued to improve. There it was, no dramatic moment as I thought it might be, but a simple process of God healing, for today I do see well without glasses!

Sometimes, of course, we do not seem to get the answer we seek even though our faith has been abundant. In our asking, however, we have always to remember that sometimes there is for us something better, which we may not have considered. Our spiritual consciousness may see it clearly, but it may be hidden from our conscious minds. It may seem that our prayers go unanswered until, at some later date, we realize that they have been answered even more perfectly than we had imagined.

In a recent series of letters about prayer published in an English newspaper, a man wrote that he was an atheist but had once prayed to the "God in whom he did not believe." He had prayed, "Please

—I can't promise to believe—but please heal my son." The ill boy recovered, and afterward the man said that he would like to believe the boy's recovery had been the direct answer to his prayer but that he thought it was due to the medicine administered to the boy.

When I studied this man's letter a little closer, however, I found something that is not apparent on the surface. He did not bargain with God saying, "If You exist, prove it now and heal my boy." He just confessed his own sins without reserve and asked for the blessing just the same. Could this be an admission of faithlessness? Whatever his so-called reasoning mind told him to believe outwardly, something deep within knew that his desire would be forthcoming.

Persons who pray in moments of their greatest needs and difficulties may say they never prayed before, and perhaps it would be difficult for them to admit that they had, consciously. Yet every true desire of the heart is an unuttered prayer. And when it is accompanied by belief in its fulfillment, it is always answered. The action of these persons is not one of desperation as might appear; it is one that is born of subconscious memory. Because, even if they cannot admit it, they have prayed many times before. And their true inner self knows that their prayers were answered.

Seek no more in worlds apart,
Heaven is folded in thy heart.
—ALFRED NOYES

The Foundation Stone

NENA L. HART

"UPON this rock I will build my church." Jesus said this to Peter right after he, of all the apostles, had answered Jesus' question, "But who say ye that I am?" with the answer, "Thou art the Christ, the Son of the living God."

We first perceive our divine sonship, and then we begin to have faith in it. It is upon this rock of faith that all our other spiritual faculties are called forth and built. The church to which Jesus referred was the spiritualized consciousness, in which all the faculties work together in the harmony of Spirit or oneness with God. This harmonized consciousness is the church in which the Spirit of God is to dwell.

Man must work with God in building this church, and faith is the foundation stone. Like Peter's, our faith may be vacillating and weak for a time, but also like Peter's, it will become strong and firm, a rock around which all our other spiritual faculties may rally themselves. Faith stands in the midst of all the other faculties, giving strength and power. Peter became a tower of strength to the other apostles after the ascension of Jesus Christ. He was always the first to stand forth in what needed to be said or done. So, faith becomes a shepherd for our other faculties, nourishing and guiding them.

Faith has been described in many ways. We are familiar with the definition, "Faith is the assurance of *things* hoped for, a conviction of things not seen."

Faith, then, is a very substantial thing, even before the results hoped for are seen. It is a solid assurance in our consciousness. Jesus gave Simon the new name of Peter, which means rock. Faith imparts a solid quality to our ideas, and we do not have a sense of emptiness but a sense of fullness, of already having received.

Faith consists of two parts, and it cannot be complete without either. These two parts are desire and assurance. Desire calls our wish by name, and assurance claims that it is already ours. This is faith.

The desire part of faith is easy to get. The assurance part is not. We know what we want, but we are not always sure that we can have it. We know quite well that we want more spiritual understanding, better health, more peace of mind, confidence, and prosperity in our lives. Even though we understand clearly that God wills these things for us, sometimes we lack the vitalizing faith in ourselves that assures us we are able to work with God in bringing these things about. Building the church about which Jesus spoke is a co-operative effort between God and man. And even though we have faith in God, if we lack faith in ourselves we are nullifying our own efforts.

God sees faith in us; why can we not see it in ourselves? Faith is not something we get after a great deal of struggle and learning and effort. It is not something we must reach out for, straining every faculty to obtain. Faith is already in us. It is not that it must be brought *into* our consciousness, but that it has to be uncovered. The debris that covers it must be removed.

We take much pride in our mature minds, which marshal and arrange myriad facts and facets of modern existence, but faith has nothing to do with facts. It has only to do with God. If our faith depends on facts for its existence, it is not faith. Faith that is called forth after a fact appears is not faith. It is only confirmation.

True faith must come *before* facts and give birth to them. We smile gently when we see the simple, unclouded belief of a child. But we must have that clear, simple belief if we want faith. Belief is another name for faith. Jesus used the two words interchangeably. He said to the centurion whose servant was healed during the hour in which the centurion spoke to Him, "Go thy way; as thou hast believed, *so* be it done unto thee." He asked the two blind men who followed Him, "Believe ye that I am able to do this?" They said to Him, "Yea, Lord." Then He touched their eyes, saying, "According to your faith be it done unto you. And their eyes were opened." He also said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

As children we believed in goodness because it was natural and instinctive for us to do so. Our belief was untouched by worldly things. We had not yet been trained to see and to believe in fear and lack and sickness. By the time we reached adulthood, we had let our belief take different form and come to believe in apparent evils of the world, the pain, the sadness, and the lack in our lives and in the lives of those around us. We weighed down that clear, simple belief which was ours as children with a belief in two powers: good and evil. As children

we were aware of and believed in only one power —that of goodness.

What matter if the results of wrong thinking have been perpetuated by the race upon itself for ages? The vital thing for us to realize is that this can be the day of salvation, right where we stand, and that the time has come for us to get the results of right thinking now for ourselves. The wonderful thing about God's laws is that we are bound not at all by what other persons think and are. We are bound only by what *we* think and are, and the claiming of our inheritance is a matter strictly between God and ourselves.

Someone may say this springs from selfish motivation, but this is not so. Every right thought, every right action will lift us in ways known only to Spirit and will work to raise the consciousness of the whole human family. It may be claimed that this attitude shows indifference to the suffering of others. This is not so. True and loving sympathy does not see the weakness and the lack and the bondage, but knows that there is strength and substance and freedom for all men. Every positive denial, every emphatic affirmation that we make for ourselves helps someone else. This is God's way, for He never blesses one alone, but many.

We must become as little children. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

We must free our belief from dependence on outer things and get it centered deep in the spiritual part of ourselves. If we can so center and free our

belief, faith will begin to well up in us in its own natural purity from the crystal-clear depths within. And it will be a strong faith and a sure faith, untouched and unaffected by outer things.

Some seem to fall easily into such a simple, sure faith. But for most of us, it takes effort. The effort called for is not in getting the faith itself, but in clearing away the old debris of false beliefs, distorted opinions, and wrong habits of thought.

What we are working for is precious, and it will become all the more precious to us when we realize that we are working partners with God in building "a house not made with hands, eternal, in the heavens."

It means having a "single" eye where before it was so easy to see with a "double" eye. It means taking time to use mental effort in denying the reality of appearances presented to our view and in reiterating and affirming many times that which we believe to be true of God. It means the acceptance of new ideas and concepts and the discarding of many old ones that can no longer serve us well. It means taking time to be quietly with God in the midst of the many demands we think so important in our lives. It means opening our hearts and minds to God's healing presence and then putting into sincere, honest practice the knowledge of Truth that is unfolded within us. Above all, it means a closer, more intent search into the meaning of the words that Jesus spoke for our instruction.

A strong, positive belief in goodness and a deep, sure confidence in ourselves are worth whatever effort we may have to make in uncovering them and

bringing them forth into useful and powerful action in our own lives. Once we catch a vision of what we are working for, effort becomes sincere endeavor and brings more and more joy. We know the results immediately in a lighter heart, a more peaceful mind, and greater ability to accomplish.

It is not always a matter of naturally responding with faith to a problem that confronts us. More often it is a matter of deliberately choosing to have faith. A perplexing situation may arise, the outcome of which we are not at all sure about. Ordinarily the weight of this problem would lie heavily on our consciousness, impinging on every activity and darkening every thought. This causes us to pay a heavy price for doubt. It does not solve the problem, but robs us of vital power and energy that might well be used to bless the situation.

Now we have learned the folly of such wasted effort; and even though we are not yet able to bring forth immediately an instinctive, positive response, we have learned how to "be still, and know that I am God." We reason with ourselves and say: "I can have faith and peace of mind about this thing right now and start working with God in bringing good to pass. Or I can start worrying and fearing and being thoroughly uncomfortable and unhappy until somehow or other the situation works itself out without any help from me. The choice is mine, and I now choose faith instead of fear."

A problem is a situation or a condition about which we do not yet know the answer. Our firm faith gives us an answer, and then it is no longer a prob-

lem, and we are at peace. More often, it is not the outcome of a problem that we fear, but the uncertainty we must endure until the problem is resolved.

Let us no longer be at the mercy of our unsolved problems. Through faith let us keep the reins in our hands at all times and say, *"I am at peace now because I know that all things are working together for my good, and I am working with them in the love, wisdom, and power of Spirit."*

Many believe they should not take their problems to God in prayer. They think they should have enough faith to settle them in their own minds, first, and then go to God, but they are missing something. Assuredly, a loving Father wants to hear about that which troubles His children. If we feel the need, we should be perfectly free to tell God in prayer what troubles us. It should not be with the attitude of reciting our woes and complaints, but with the confident claiming that we are coming to Him for whatever help we need. We tell Him of the problem, and then we confidently place ourselves and all that concerns us in His keeping. When we have prayed in this manner we are relieved of our burden because we have told the One who cares. Then we are able to wait quietly upon Him and to be filled with the healing, renewing energies of His Spirit.

The peace of mind that we get then can best be summed up in two words: trusting and resting. We proclaim our trust and then rest in that trust, knowing that whatever effort is required will be made clear to us.

We go about the business at hand still trusting and resting; but actively co-operating with God by

doing lovingly whatever may be at hand to do. All that comes to us, we bless. If we are sick and unable to do anything at all, we are still to spend our time in blessing instead of fearing.

Jesus, in trying to bolster the faith of Martha, the sister of Lazarus, before He called Lazarus from the grave, gave us one of the most wonderful statements in the Bible. He said, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" Our faith cannot only bless us, but who knows what uncounted wonders it can do for others?

Let us take Jesus' words to Martha close to our hearts and keep them there. And in times when our faith seems to falter, when it seems that we must give way and go down to despair and failure, let us hear again His gentle voice reminding us, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"

Only believe! And like Martha, you will see the glory of God break forth from the very tomb that has imprisoned your desire. Not only will your problem be solved and God's goodness be made manifest in visible form, no matter what the need, but you will also have gained a far greater blessing. You will have "firmed" your faith. You will have learned to see only God and His activity in a situation, and you will have built into your consciousness the qualities that can never be lost but that will give to you increasing riches. Such is the power of the foundation stone of faith.

Let all things be done . . . in order.—PAUL

Even Our Faith

KATHRYN SANDERS RIEDER

PART FOUR

Faith Is the Peace of God

MEN HAVE ALWAYS desired peace in the world and in their individual lives. Peace may mean simply the absence of war or strife, or it may imply a control of the emotions by strong faith, which can keep one calm even in the midst of excitement or danger.

The desire for peace was so great in Jesus' day that the word *peace* was a usual form of greeting. "Peace" and "Peace *be* unto thee" were heard on every hand. Jesus knew the yearning for deeper peace.

"Peace I leave with you," He told His followers. "Let not your heart be troubled, neither let it be fearful." Long before this, Isaiah had been saying, "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee."

There is no lack of desire today for faith and peace. A recent survey revealed that nine out of ten Americans desire deeper, more satisfying religious faith. The wide sale of books on subjects concerning peace of mind underline this deep-felt need. The peace of God can be found in following faith as a way of life, in following His plan for our living.

"If I fail," said one man, "at least I will fail in doing what I ought to be doing." It is small wonder

that he could work calmly and successfully with tranquillity and trust! Faith brings the resolution of the dissonant chord of uncertainty to the calm, final chord of harmony, certainty, and inner repose.

Many persons never know peace because they expect to find it, as one man said, in "satisfaction in the things on which the eye can feast, the hand touch, the tongue taste, the body and the mind enjoy." The possession of power and honor appears to hold the secret of contentment; yet, when these persons have both, there is no peace for them.

This man also said that many persons must learn that true peace is rooted in God's love, in His goodness and wisdom. Peace results from trusting Him fully, in looking on one's lifework as his calling to serve and to honor his Maker. Peace comes as he tries to glorify small tasks each day. When he learns this he considers no task too small, mean, or unimportant to be transformed into an act of faith and love.

Faith brings peace because it acknowledges that God controls life. Jesus was poised and peaceful because He was established in His relationship to God. God, His Father, who is more wonderful than the dearest of earthly fathers, was Jesus' emphasis.

Jesus described a relationship easy for all to understand. He blessed the little children and no doubt told them of their heavenly Father. Children understand this simple truth, and it enables them to grow into the larger understanding of the greatness of God, with Spirit and infinite intelligence back of all things.

One woman whose life was full of tension and

worry, began to think about the life of faith. She reflected that while she could tell the plot of the latest best-seller, she remembered very little of what was contained in the Bible—the best-seller of all time. She began to read the Bible regularly. Tension and worry faded in the light of the comforting, inspiring stories of men and women who, through their faith, overcame every sort of weakness. Their examples led her to begin living the life of faith for the answer to her confused living.

Faith is peace because it makes a humdrum existence a daily adventure of enjoying God's opportunities and blessings. Tension and worry are replaced by vision and thankfulness. We soon realize that "this is the way, walk ye in it," for faith gives us a philosophy with a world-wide view. It strengthens us so that we become of more use in helping others. Faith aids with moral problems; it comforts and makes life new. Faith that is the peace of God is active and full of hope and promise, for it removes all that is drab and depressing in living.

It is not strange that faith brings the peace of God, for it enables us to act in harmony with our highest understanding of what is good. We live on a higher plane and know that we should. Paul, in instructing his followers to live the life of faith, concludes, "These things do: and the God of peace shall be with you." There is always harmony in actively carrying out such a life of faith.

If we value peace, we shall do our part in promoting it. One woman learned to refrain from quick criticism, sharp comment, and unsympathetic evaluations. She found that she needed greater willingness

to adjust herself to others. She had been a teacher for many years and had grown accustomed to having her pupils adjust themselves to her rules. But she learned that adults thought she was domineering and unpleasant, and it took real exercise of faith for her to change. She had to learn to let adults work out their own solutions unless they asked her for help. But she did learn because she wanted better relationships with others. She promoted peaceful conditions.

A mother also discovered this truth in advising her young married daughter. The more the mother tried to help, the worse matters seemed to become. Finally, she realized that the young couple wanted to maintain their own home without her advice, even though it might be done less efficiently. It took strong faith for the mother to stand back and to accept her new role with grace, for she had loved to plan for them.

The peace of many is disturbed because they are conscious of something's being wrong with their method of dealing with a condition. Often they may try to solve problems hurriedly instead of thinking, praying, and reflecting on the best way to act. Sometimes they may be surprised to discover that the problem is not theirs at all. Others have the right to work out their own lives. We may help them in unobstrusive ways, but the best way is for us to help themselves. We might lose many problems that beset us if we were to sort out those that actually do not belong to us. The life of faith includes faith in other persons and in their ability to solve their problems.

It is a contribution to our peace to be able to say, "Where I have missed the mark has been through an honest mistake, never with malice or intent." We find it possible to encourage peaceful conditions by taking this attitude toward the mistakes of others. We can see that much wrongdoing is not intended. We can learn to oppose wrong without ever hating the persons involved, and it will contribute to our finding of peace. No one who holds ill will toward others can find the peace of God.

Faith is the peace of God, for we have seen it present in the best persons we have ever known. We have known them among personal friends; we have read of them in the pages of biographies. These noble, dedicated men and women have been witnesses for us to this power. They have brought faith into terms we can understand most fully. They have brought assurance that faith in God's wisdom and power can bring peace into the individual life. They have a deep consciousness of working with Him and pursue their goal with prayer and thanksgiving. The peace of God has been seen in their lives. One man said: "Don't tell me what a man believes. Tell me what that man's faith has caused him to do."

Many persons try to find peace by visiting beautiful country retreats, where they can enjoy the beauties of nature. Others try to lose themselves in hard work or in charitable acts. But without the motivation of faith they find peace for only a short time.

So it was with a man who lived alone and had many worries. As he sat in his house thinking of them once, he was called to help a child who was

hurt in a street accident. He went with the child to the small hospital, where he continued to give artificial respiration until the necessary equipment could be brought from another hospital. He completely forgot his worries as he helped to win the battle for the small girl's life. When he returned home he realized that he had forgotten all his worries in giving needed service. He knew that he had taken a step in the right direction and that he must begin to take interest in service to others before himself.

An eighty-year-old woman, quite active of mind though unable to walk easily, went into a rest home. She continued her devotional reading and her prayers. She found that she was glad to be relieved of the care of her home, since no help could be found to care for her. She wore pretty clothes and took a keen interest in all who called at the rest home. She wrote long and interesting letters to her relatives and friends and continued to write and to sell poetry. She found time to help a young poet who wrote her for advice. She read books and magazines and was aware of what was being thought and done in the world. She was constantly surprised that people loved doing things for her. Not all her accomplishments were easy, but she achieved them through living a life of faith.

As we look back over the important values of faith that we have considered—vision, thankfulness, and peace—we understand more readily what they can contribute toward transforming life under any conditions. They prove again what Paul wrote to Timothy: "Godliness with contentment is great gain." This is illustrated in the lives of many about

us. And from their example we can gain new courage, confidence, and hope for living the life of faith. We can see the promise that such a life holds and can believe that it is our way.

(To Be Continued)

Wild Geese Flight

Della Adams Leitner

Against the sunset sky I watch their flight,
  An arrow pointing southward, and I pause
In never-ceasing wonder at the sight
  Of instinct so unerring that it awes.

These Indian summer days the air is still,
  The autumn in its glory is aglow
With saffron, garnet, gold on vale and hill,
  But winter's reign is near, the wild geese know.

And gathering flocks unite to wend their way;
  A leader chosen, how we cannot tell.
In true formation always they obey,
  The route unquestioned, knowing all is well.

They symbolize the faith that understands
The end is sure, in God's protecting hands.

My Neighbor

GUY PROPST

ONE OF THE MOST important parts of our daily existence—and perhaps one of the most difficult—is happy and successful human relations. One may possess superior knowledge and skill in his vocation; but in the majority of cases, unless his human relations are satisfactory, he may experience heartbreak and failure.

If one carefully analyzes how he differs from his fellow men, he will come to realize that these differences have arisen and become exaggerated by his countenancing what appears on the surface rather than by seeking to find the Truth, which lies deep beneath the surface. Too many of us accept the hastily spoken word, the overt action, or the disagreeable glance of our neighbor as conclusive evidence of his true individuality. We decide immediately that these outer manifestations are indexes to his true self. Then, with our appraisal made, we too often hold unrelentingly to it. This results in animosity, which grows with great rapidity and gradually precipitates a resentment pattern of thinking. In short, we come to nurse the hostility. Then, what else but strained human relations can we expect? As time goes on, we educate our minds to expect the worst in others. It is an established fact that we always find what we have trained our subconscious minds to anticipate.

True, a careful analysis of our reactions is of

unquestionable value. Training oneself to withhold judgment until all the facts are known is commendable. The gaining of deep insight is valuable, too. All these devices are exceedingly helpful; and, in some cases, they may solve the problem. In the greater portion of cases, however, more profound treatment is needed, because the fundamental maxim has not been taken into consideration. This maxim is that the Christ presence is in my neighbor, in myself, and in the situation involving both of us. To approach our human-relations problem through this avenue brings the deepest insight we can possibly experience and with it a kind of objectivity that somehow becomes intersphered with the divine.

In every human-relations problem with my neighbor I must immediately recognize the Christ presence in him, realizing that the Christ presence is the real neighbor instead of the person condemned for his surface words and actions. I must realize that for some reason my neighbor may have forgotten that Christ is his constant companion; and, as a result, he has become frightened within. I must understand that his words, actions, and looks are motivated by fear and insecurity. Perhaps my neighbor has momentarily forgotten that God placed the Christ within him in order that he may be courageous, successful, honest, and happy rather than frightened and insecure. It is just possible that my neighbor may never have fully realized that an omnipresent, omnipotent, omniscient, and loving heavenly Father is momentarily available through the Christ within him. Perhaps he has heard it with his conscious mind but not with his heart.

I must promptly remember, too, that I may be momentarily motivated by fear or selfish pride or desire for recognition, all of which are ugly appearances rather than the real self within me. I must, then, quickly turn my thinking to the situation in question as well. I must know beyond a doubt that the Christ presence is in the situation, as it is in my neighbor and in me, and that the distorted appearances are only on the surface—really only superficial. I must thoroughly realize that divine harmony, waiting to be manifested, lies at the center of the situation.

Knowing that these disagreeable appearances are not actually real—only seeming—it is my duty or obligation to eliminate them by giving cognizance only to what I know to be true. At this point, I must examine my obligation of the moment: I must acknowledge the Christ presence in my neighbor and give thanks that this presence is becoming a motivating power in my neighbor's thinking. I must bless my neighbor and pray for his success and happiness. I must do this not once but a hundred times a day if need be. Each moment that an adverse thought with respect to him enters my mind I must instantaneously bless the unwelcome thought, make myself fully aware of the Christ presence in my neighbor, and give thanks that the Christ presence is motivating my neighbor's thoughts and actions. I must remember that God loves my neighbor as He loves me.

At the same time, I must affirm and give thanks that the Christ presence abides in my consciousness as my wonderful companion and as the solver of any human-relations problem. I must affirm, too, that the

Christ presence is dwelling in the situation in question and that, therefore, only the perfect solution can result. If any doubt enters my mind, I must promptly dispel it by affirming faith in the Christ presence in my neighbor, in myself, and in the situation.

Above all else, I must know that my mind is positively incapable of a perfect solution that will bring glory to God in the situation, as well as the highest good to both my neighbor and myself. Realizing, then, that in every human-relations difficulty with my neighbor there is opportunity for both of us to claim more fully the Christ as a constant companion, I must be willing to leave the solution with the Christ presence. I must recognize the Christ presence and give thanks constantly that the perfect solution will be worked out. With patience and persistent faith in this presence in my neighbor, in myself, and in the situation itself, I can confidently do, to the best of my ability, things of the moment and leave all else to the Christ presence.

Blessing for Those Who Are Away

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!

The Component Qualities of God

CLARA BELLE IRWIN

THE FIRST TIME a small boy went with his mother to visit his paternal grandmother, he noticed on her desk a photograph of his father, who was overseas with the Army at the time. "Mother," asked the boy, "why has she got a picture of my daddy?" The child did not understand the various relationships in his father's life. Puzzled and a bit resentful, he wondered how the soldier in the photograph could be anyone other than his own father, and what right this woman—his grandmother—had to possess his father's picture.

Sometimes we adults have similar difficulty in recognizing the components of God's Being. By so doing, we cheat ourselves of many spiritual as well as material benefits.

The statement that "God is all" is a universal declaration of the omnipotence, omnipresence, and omniscience of all reality. For the benefit of those of us who have not as yet arrived at a place in consciousness where we can accept such a sweeping statement, it might be well to break it up into its component parts, so that it may be more easily digested. This breaking-up process does not destroy one iota of God's absoluteness; but it does bring His absoluteness under a microscope, as it were, so that its beauty and superbness of detail may be viewed at closer range and, therefore, be of more tangible help to us.

The Book of Genesis gives us three—although there may be more—primary facets of God's nature.

First, God is the Creator; Spirit; the creative energy underlying all creation; the essence of pure universal Being; the One who *is*.

Second; God is Jehovah God; the One who forms that which has been created; the One who *does*.

Third, God is the Word; the Son; the Christ.

In Gen. 1:26, we read, "And God said, let us——" The "us" used here includes all the foregoing facets of God. Even the Christ was present at the creation.

Let us examine the first facet. In Gen. 1:2, we read, "And the earth was waste and void . . . and the Spirit of God moved upon the face of the waters." In other words, Spirit preceded the form of activated pure ideas. "In the beginning God." All was created from the original God substance that has existed from the beginning and has been eternally with the Father.

Now let us proceed to the second facet of God's nature. In the 2d chapter of Genesis, we read of Jehovah God, who made the heavens and the earth; who "formed man of the dust of the ground," which He had brought forth previously from the invisible God substance. We are told that everything was "very good." The dust was simply the element out of which Jehovah chose to make His visible manifestation. The body temple is not cursed. It is meant to be kept clear of all impurities so that it may be the same blessed substance that it was in the beginning. The ground never decays; likewise, our bodies are not meant to decay, but to remain active and alive.

How? Through Spirit. We should ever be going through re-creation. By the very act of coming in the flesh, Jesus proved that He did not condemn the flesh. It was sin in the flesh that He condemned, or disobedience to the quickening of Spirit.

Adam, we are told, was placed in the Garden of Eden. "Eden," in Hebrew, means "delight"; therefore, man was placed in the consciousness of delight, living in and delighting in the perfect will of the All-Good. He was put into the garden "to dress it and to keep it." This means that he was to keep this consciousness alive and alert through use of indwelling Spirit. He was to work and to enjoy the fruits of constructive achievement. We may notice that there is no mention here of toil or labor "in the sweat of thy face." There are no tasks in Spirit.

"This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him and blessed them, and called their name Adam, in the day when they were created." This type of man is the one referred to later by Paul when he wrote, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

The Spirit of God is the Christ, or as we are viewing it here, the third facet of God. The Christ, or quickened Spirit of God in man, is the self-same Christ as expressed to perfection in Jesus. Man does not actually "put on" Christ; the Christ is implanted, not assumed. God reveals Himself to us through the Christ and in no other way. The Christ is the link between man and God, a part of God implanted in us. Thus, we see how closely related we are to God! And how safe! With the Christ as our buffer, we

need not fear what another man may do to us.

Jesus introduced to man a happy, glorified phase of the eternal Being—that of "Our Father." The Master saw love as the animating impulse back of all creation, and the natural result was that the principle, the originator, the source of all being should take on the qualities of loving Father.

By recognizing the component qualities of God, we discover that we are better able to meet any and all our human problems. Do we find ourselves going through a period of mental stress and strain, of worry and indecision? Then it is helpful to recognize God as solid, unchanging principle, as all-knowing Mind; the planner who created the vastness of the universe and holds it steadfast in space. Are we living in fear of the future? We need to know the tender, comforting care of the Father; to trust the One who will shield and guard us, who will "keep us" in perfect peace, the One who *is*. At the times when we need manifest action in our affairs, whether in the form of clothing, food, a home, or healing of the body, it is well to know that God is our provider and healer, always and in all ways—the One who *does*. And through our expression of the Christ in us, we eventually reach the place in consciousness where our lives are no longer mere petitions, but daily thank-you prayers because of the inner assurance that we "live, and move, and have our being" in His presence—in it, never out of it.

We see that we may gain a clearer understanding of our own relationship to life and to those around us by having a more complete knowledge of God's various functions; just as will the aforementioned

puzzled child when he has a better knowledge of the various relationships of his human father. The latter, as the child will soon learn, is father, husband, and son all at the same time; distinct phases in one person, with a different function in each capacity, yet all functions harmonizing with one another simultaneously.

It is important to remember that while our heavenly Father has many facets of Being, He cannot be divided. The sum total of God is one. Consequently, His qualities are one and inseparable. On the oak tree we do not find beech leaves, maple leaves, or pine needles—only oak leaves. So in life, there is only one reality—God and His works—and happily we are included in this reality.

"This is the day which Jehovah hath made;
We will rejoice and be glad in it."

Star Path

Esther Freshman

Like a child I was seeking the first star of night,
And I'd chant the old magic: "Star light, star bright,"
Half doubting, half hoping a special boon—
"O first star of evening, bring my joy soon!"

I know now the dear God has placed within me
A star path of faith so easy to see;
And whatever my prayer, I have only to seek
To be sure of His goodness, to hear His love speak.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Infinite intelligence illumines and inspires me with thoughts of wisdom, peace, and righteousness.

Prosperity: Showers of abundance are poured out upon me, and prosperity is everywhere manifest. Every good thing is mine now.

Healing: The Holy Spirit active in me is my strength and stability, and my health is established forever. I stand upright before the Lord.

INSTRUCTIONS—Let us consider that frequently asked question, "Who is the Holy Spirit, and what relation does it bear to God and to Christ?" The Father is always the first in the Trinity, the Son or Word second, and the Holy Spirit third. The terms Father and Son express an eternal, reciprocal relation. The Holy Spirit is the infinite "breath" of God, as the Son is His infinite "Word."

In your meditations on the following Illumination, Healing, and Prosperity thoughts first study the relation and office of the Father, Son, and Holy Spirit by analyzing your own mind.

Intelligence is the expression of man's powers and capacities through the avenue of the limited mental attitude termed the intellect. When the same avenue loses its boundaries and man catches sight of the great sea of infinite understanding, which is always open to him, he takes on that phase of knowing more properly termed wisdom.

Life is a problem backed up by principle whose essence is wisdom, which the wise man always consults. The ignorant and headstrong trusts to intellect alone to carry him through, and he always finds himself in a labyrinth of errors at the end.

A belief prevails that God is somewhat inaccessible. The truth is God is Spirit, the principle of intelligence and life, and is everywhere present at all times. Therefore he must be just as accessible as the principle of mathematics. When a mathematician finds that the answer he has gotten to a problem is not correct, he consults the principle and soon corrects the answer. He knows that all problems inhere in that principle and that only through it can a problem be worked to a correct solution. If he persistently ignored the principle and blundered around in a jumble of experiments, he would be attempting to "climbeth up some other way," and prove himself to be "a thief and a robber," for there is but one way. God (Infinite Mind) is the way and He is always in reach of every man, woman and child. Affirm:

Infinite intelligence illumines and inspires me with thoughts of wisdom, peace, and righteousness.

There is an inherent faculty that instinctively lays hold of what it calls its own. Even little children like to have their own toys and to keep them separate from those of other children. There is nothing to be condemned in this, for it is the natural outworking of a divine law. It proves that we know, somewhere in our deepest being, that we have been provided for from the foundation of the world and are entitled to our own portion without question. The power of the mind to draw to us those things to which we are divinely entitled is a power that can be cultivated and should be. "All things whatsoever the Father hath are mine."

In demonstrating the steps in bringing forth abundance first recognize abundance as a concept, or an idea that is real, and with the power to expand. Next, talk abundance, choose words representing abundance, and thus build up an invisible world of abundance. In this way man builds or forms in his mind that which draws to him many blessings.

In all God's universe there is no such thing as lack. God's bounty is for all alike. There is wrapped up within the soul a desire to achieve. This universal desire for achievement, giving the mighty impulse to all things, is innately good.

Spiritual abundance is an idea in consciousness of the omnipresent supply and support of the one Mind. Affirm:

Showers of abundance are poured out upon me, and prosperity is everywhere manifest. Every good thing is mine now.

That there is an intimate relation between happiness and health goes without question. When you feel good you sing either audibly or silently. Singing promotes health because it increases the circulation, and a good circulation is a promoter of health. If the blood stream were never congested and all the nerves and pores were open and free and were swiftly carrying forward their appointed work, there would never be an abnormal or false growth in the body. It follows logically then that we should cultivate those mind activities which stimulate naturally the currents of life in the body. One of these, and a very important one, is joy.

All metaphysicians know that the only path that leads to permanent health is a heartfelt trust in God as the source of life and light and power. A daily prayer for divine guidance that points the way into the inner sacred healing waters where one may and be cleansed of every strain, establishes one in the consciousness of perfect health.

All men desire to overcome disease and death. The fulfillment of this desire would be the perpetuation of existence in form. Jesus showed how it might be done and gave us the recipe. Health is our normal condition, and in order to demonstrate it we have only to know the law and work with it.

In the name of Jesus Christ, Affirm:

The Holy Spirit active in me is my strength and stability, and my health is established forever. I stand upright before the Lord.

Man and His Inner Potentialities

EUGENE E. THOMAS

THE GREAT PROBLEM with which man must eventually deal in the use of his mental forces lies in determining whether every thought is building for him the substance of the things he desires and whether each thought is actually bringing these desires into external manifestation. There are a number of ways in which the power of thought is indirectly expressed—through hope, faith, imagination, visualization, contemplation, concentration, and desire. It is, therefore, just as important for one to govern each of these powers of the mind as it is for one to regulate the faculty of direct thinking.

As long as hopelessness, fear, discouragement, and anxiety are entertained, they act as insurmountable barriers between man and the realization of his desires. It is absolutely vital that the individual learn to convert the undesirable and destructive moods into desirable and constructive ones in order to attain success and happiness. If he could only realize that he himself has forged the chains of his servitude and slavery to existing conditions, he would break these chains now! In reality, man is his inner master; the outer man, or shadow of the real, is a slave to his environment as long as he is bound by selfish desire, as long as he fails to recognize the inner power of his higher self, the real, which is unlimited by forms or conditions. Man's thought forces are unlimited, for he is free to think as he pleases. There-

fore, he should set no limits on his possibilities. His ability to accomplish is in direct relation to his wisdom, faith, and courage.

Completeness and perfect bliss are natural conditions of man. Man's constitution is perfectly adapted to the attainment of these conditions in the external world. It is an unvarying law of thought that whatever the human heart earnestly and permanently desires will, in time, be manifested in all its fullness. This is because every desire is a mental power. Everyone is either molding inherent energies into currents of harmony or currents of discord. Happiness is of this world, and he who postpones it to an indefinite time in the future will never be able to catch up with this condition, for it will ever remain where he has placed it—in the future. Eternity is now. The kingdom of heaven is within, and its happiness may be found now by observing the true laws of thought, which bring into harmony the energies of man's being.

It is sometimes difficult to realize that everyone is essentially complete in God. This is just as true of the "sinner" as of the "saint." The only difference between the two is that the sinner has no knowledge of his true being and his spiritual obligations to humanity while the saint has attuned himself to the higher forces of the cosmos and consecrated himself to the spiritual instead of to the material. He has become fully self-conscious or God-conscious, conscious of the omnipotent power of his higher self. Everyone represents the one existence, the one life, the one Mind, the one substance. Every man is related to all other men by the same origin, by a union

too deep to sever, a union far more significant than any worldly tie. The understanding of this fact is the foundation upon which true knowledge of self is based. When man understands his relationship to his fellow beings, he will find universal charity and love awakening within him. Man's omnipotent possibilities through his recognition of his higher self literally will cause him to be born again, a birth in Spirit. Jesus spoke of this birth thus: "Except one be born anew, he cannot see the kingdom of God. . . . Except one be born of water and the Spirit, he cannot enter into the kingdom of God. . . . And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Perhaps one may feel that to harmonize his higher self with God is blasphemous. But the exact reverse of this is true. To separate oneself from God is the great sin. The person separated in consciousness from the one life and Mind pervading all things is as a "house divided against itself." Every discordant condition in man's relation to the world is the result of his satisfying his own selfish wants and desires at the expense of others. It has been said that ignorance is the only real sin. Ignorance is the bedrock of selfishness, the attempt on the part of any man to thrust aside his responsibilities.

Before anyone can do an unjust and harmful act, he must generate poisonous and harmful vibrations of thought within himself. These will most often exhaust themselves before reaching their victim, but they play havoc with the life centers of the one harboring them. Any force is strongest at its source, dissipating itself as it proceeds from the center in which

it is generated. Thus, malicious or even critical thoughts will set up a condition of misery in the mind and disease in the body. On the other hand, the one who radiates thoughts of love, justice, mutual help, and good will at all times will be surrounded by an invisible though impenetrable armor against the hate currents of other persons.

Every event that has ever occurred or ever will occur is first a thought, and thought is registered in the storehouse of memory. In cosmic substance every thought and event of eternity is present. One who has cultivated the wisdom faculty can read these cosmic records and know many things in advance. In the process of mental and spiritual unfoldment, man cultivates the development of this faculty until he can contact the universal consciousness and receive Truth firsthand.

It is not so difficult as some may think to live an ideal life. To do so simply means that we become impervious to all unrefining influences. In doing so, no time should be wasted in building for the satisfaction of the senses only, or for one short span of earthly existence. We should learn, instead, to build for eternity. The mind has the power to construct out of plastic thought substance a perfect body, faithful and loving friends, a peaceful home, an environment that is ennobling and of an ideal character. To have one aspiration or ambition today, a new one tomorrow, and still another in a short time is to waste vital force. Energy used in this way is lost, and he who so dissipates the energies of life not only wears a wan, unhappy, unattractive countenance, but he also exudes a distasteful atmosphere that is re-

pelling to those he would attract.

It is just as necessary for man to harness his thought currents in order to produce a manifestation as it is necessary for him to harness electric current in order to attain the beneficent effects of it. Misinterpreted doctrines have ingrained within the mind of man during the past centuries the belief that he is "fallen from God's favor," that he is depraved and degraded. Thousands go through the entire course of life and never even question the truth of this false idea. Neither do they attempt to learn of and to make use of the natural forces within their control.

The true science of life reveals to man his real place in the universal plan. An understanding of the law explains why many thousands extract little of life's nectar and much of its dregs. Self-knowledge reveals why every person who has comprehended his true relationship with the universe and the universal Mind must set his own pace of progress and not let the thousands set his pace for him.

This exercise should become a regular part of our experience. When our bodies have become relaxed (just before falling asleep) we should instruct the higher self to penetrate each detail of our affairs and to regulate them successfully. We should instruct the higher self to give the body complete relaxation, renewed energy, and greater mental power. When arising in the morning before going about the daily tasks, we should instruct our higher self to inspire us with the right thought, the right speech, and the right act for every moment of the day. We should then dismiss all worry and fear and realize while performing each duty that the higher self,

the all-powerful principle of life within is directing the work. We should know that the higher self has the ability to contact the minds of all persons and cannot make a mistake, for it is one with God.

Those desires that aid in the progress of unfolding the inner powers are not selfish. The law of individual necessity demands what may be termed true selfishness. Every instinct of selfishness means that we should study the deeper laws of thought in order that we may derive the most benefit from the circumstances in which we find ourselves. When we can once succeed in dispelling ignorance, all the illusions of evil and sin will vanish. Then we shall experience the desire to live in harmony with natural law and to avert the unfortunate consequences that result from disobedience. With the desire to live in perfect interior harmony, we shall no longer wish to injure another in any way—by thought, word, or deed.

This does not signify that man is not entitled to gratify his finer tastes. Environment offers the individual only that which is part of his consciousness. When we recognize want, misery, poverty, sickness, and sin, these will surely appear in our environment. But when we recognize only goodness in everything and everyone, perfection and abundance and divinity in the world about us, these will be manifested in our immediate lives.

Let us begin to lay our plans and to base them always upon the principles of true love and justice. This does not mean that they should not be in justice to self. A law of absolute justice is universal and must be for the good of every living creature.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 2, 1955

UNITY SUBJECT—*Awakening to the Christ Consciousness.*

INTERNATIONAL SUBJECT—*The World into Which Jesus Came.*—Luke 2:1-14.

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.
2. This was the first enrolment made when Quirinius was governor of Syria.
3. And all went to enrol themselves, every one to his own city.
4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;
5. To enrol himself with Mary, who was betrothed to him, being great with child.
6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.
7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

GOLDEN TEXT—*Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people.*—Luke 2:10.

SILENT PRAYER—*My work is to fulfill the conditions of the divine law so that I may enter into the Christ Consciousness.*

The dawn of understanding awakens man's being to new and greater depths of feeling. Feeling devoid of understanding is a dangerous force that may overwhelm the one whom it possesses or dispose him to violence and disorder. Understanding is the light of the Christ that illumines feeling and puts it to constructive work in solving the world's problems.

Worship of the human will, ruling in selfishness and directed by reason, has brought practically the entire world under the domination of materialism. "A decree from Caesar Augustus, that all the world should be enrolled" was obeyed by all Roman sub-

jects, both the spiritually minded and the materially minded. All bowed to the dominant rule of the emperor.

To enroll "all the world" in the Christ consciousness requires the rule of good will and enlightened reason. The world has labored under the belief that peace can be maintained by force, and nations try to hold themselves in readiness against the attack of aggressors. The many wars that have resulted from this mistaken attitude continue down to the present time.

Everyone can do his part in bringing about peace by letting the Christ be born in him, by thinking rightly and acting rightly, by radiating the Christ love to all his neighbors. When one takes God into his life as a partner, even though the world remains in turmoil, he will establish peace, health, and prosperity in his affairs.

Your peace and love will eventually have their beneficial effects upon the world, and you will have no small part in establishing God's kingdom on earth.

Love must dwell in the hearts of men before peace can come to the world. Love must dwell in your heart before peace can come to your world. Jesus taught love. If you radiate love, you will find that it is contagious. Others will take it up and help you to spread it.

Jesus did not teach weak submission; neither did He teach resistance to evil. He taught that a powerful understanding and realization of goodness and love will destroy evil. He taught that evil cannot overcome evil, but that evil must be overcome by

good. Darkness will not destroy darkness, but a light will soon dissipate it.

The state of consciousness in which we increase in character along all lines unites with intuition and the emotional phases of man's being to produce conscious perfection, the divine-idea man. This spiritual, higher, and true self of every person must bring into manifestation the peace that is promised to all men of good will.

We need not despair of the world because of its materialism and self-seeking greed. At the very center of materialism, the Christ life can appear. Its purifying light can grow and spread out in ever-increasing clearness, until it illumines the world with its rays.

In the Christ consciousness good will is the guarantee of peace and must precede the establishing of peace in the world. Men must first desire peace and make up their minds to have it before they can bring about a state of public opinion or of world opinion that demands peace and takes measures to insure it.

No amount of plotting or scheming to gain the ascendancy by discrediting Truth can bring the results desired. A sincere statement of the case and an unbiased appraisal of the facts appeal to all who are conscious of the good and who wish to see it established on earth. The person who enters into the Christ consciousness knows the Truth wherever he sees or hears it, and he also recognizes its absence.

Truth converts all who are willing to deny the reign of material law over them and to affirm the ascendancy of the highest, the spiritual law.

QUESTIONS

1. How does the dawn of spiritual understanding affect man's being?
2. What has brought the world under the domination of materiality?
3. How can "all the world" be enrolled in the Christ consciousness?
4. With whom does the realization of perfect peace lie?
5. How can we always recognize Truth and free ourselves from error?

Lesson 2, October 9, 1955

UNITY SUBJECT—*Christian Growth.*

INTERNATIONAL SUBJECT—*Boyhood of Jesus.* —Luke 2:41-52.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sor-

rowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—*Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2:52.

SILENT PRAYER—*My wisdom is not of men. I am not bound within the limits of human understanding; the Spirit of truth is my teacher.*

All growth is under law. For the best results in the vegetable kingdom, this law requires suitable soil that is properly prepared, sufficient moisture, thinning, weeding, and hoeing. The plant appears to be static and to do nothing to improve its own condition. It simply unfolds as its environment permits.

In the animal kingdom the law requires action as a condition of growth. Environment is important but less vital than in the plant world, because the animal, in most instances, has the power of locomotion and can exchange an unfavorable environment for a more favorable one.

When we reach man in the animal world, we find the requirements of the law of growth more exacting than elsewhere in the scale of life. Physical mental, and spiritual exercise is necessary to his all-round development. Whereas, a gardener can improve the environment of the plant, man must

be his own gardener. He must remake his own environment when it is not to his liking.

The child Jesus grew in complete obedience to law. Therefore, He increased in wisdom, stature, and favor with God and men. We study His case as a type, because it illustrates perfect, uninterrupted growth. Jesus represents our growing inner consciousness that we are sons of God.

Why the Son of God should be manifested from the formless and invisible to the formed and visible is perhaps best explained by the general statement that the law of creation involves first the idea and then its manifest fulfillment. Jesus uses the term *regeneration* to designate the bringing into manifestation of the sons of God. The nature of the process by which this manifestation is perfected may vary, but the final result is the same. "Ye therefore shall be perfect, as your heavenly Father is perfect." Perfection of the type is the goal.

The growth of Jesus, or the son-of-God consciousness, in strength and wisdom, is not always plain to the sense man. The grace of God upon man brings about an inner spiritual strength that does not become apparent until it has permeated his entire mind and body. First, he realizes a change in thought, then a distinct physical freedom.

Growth is regular when man, following the analogy of the plant, diligently cultivates the idea of his spiritual nature by conduct that is in conformity with it. He studies to know himself and he watches the results of his efforts, patiently waiting for the "first-fruits," his every move under control. The spiritualization of man, of his mind and body,

depends on the regular exercise of spiritual qualities. The virtue of right conduct must grow out of faith. Out of right conduct comes knowledge of the law of which it is a fulfillment; through knowledge comes self-control. In orderly, inevitable sequence will follow patience, godliness, brotherly kindness, and love.

Through the exercise of these qualities, man raises his powers to a higher rate of activity and ability and gains a clearer perception of Truth. This ascent in consciousness comes through man's consistent efforts toward the attainment of faith, virtue, and knowledge.

Both the conscious and the subconscious mind may easily lose sight of the growing inner consciousness of man as a son of God. He who wishes to regenerate his nature may find himself following the habitual course of the sense mind, forgetting himself as he truly is at his spiritual center. So following the feast of the Passover, Joseph and Mary, in their hurry to return home from Jerusalem —to return to the surface of the everyday—foget the young Jesus, or take it for granted that He is in the company. When He is not to be found they must return to seek Him. When we, for a moment, forget our true origin and our spiritual goal, we must turn back and recover this inner consciousness and reunite ourselves with it before taking another step forward. We are to be specific in bringing forth from the mental or invisible side of our being all the factors that enter into consciousness.

Those who give due attention to communion with God find themselves established in harmony. They

find also that they can bring harmony into the everyday routine of life and make it subject to their needs in even ordinary ways. This balancing of the within and the without brings about the harmonious evolution in mind and body that is described in the 52d verse of the lesson: "And Jesus advanced in wisdom and stature, and in favor with God and men."

QUESTIONS

1. What three requisites are necessary to an individual's all-round development?
2. Are certain exercises necessary to him who would raise his consciousness to a higher rate of activity and ability? If so, name them.
3. On what does the spiritualization of man depend?
4. How may we bring harmony into the everyday routine of life?

Lesson 3, October 16, 1955

UNITY SUBJECT—*Spiritual Baptism.*

INTERNATIONAL SUBJECT—*John Baptizes Jesus.* —Luke 3:2b-8a, 15-22.

2b. The word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

4. As it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

5. Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;

6. And all flesh shall see the salvation of God.

7. He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8a. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father:

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire:

17. Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18. With many other exhortations therefore preached he good tidings unto the people;

19. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done,

20. Added this also to them all, that he shut up John in prison.

21. Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,

22. And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

GOLDEN TEXT—*Thou art my beloved Son; in thee I am well pleased.*—Luke 3:22.

SILENT PRAYER—*I seek to do the things I discern are right and helpful.*

John the Baptist was a forerunner of Jesus

Christ. The Christ consciousness is the most constructive state of mind into which man can enter. However, before he is fitted to make full use of its constructiveness, man finds it necessary to deny the habit of negation, which his former mode of life has fixed on him.

The "baptism of repentance unto remission of sins" has been interpreted to mean sorrow for past sins and a resolve to avoid sinning in the future. Sin has been thought of as wrong conduct. Before there can be wrong conduct there must be erroneous thought habits, since thought or intention precedes action. Therefore, repentance means, first, a change in man's inner life, the life of thought and feeling. This change is heralded by denial of the old habit and is followed by affirmation of the new.

Baptism occupies a large place in the ordinances of the Christ. The reason is that no real transformation of the mind can take place without the letting go of the old state of mind, represented by the baptism of John, and the laying hold of the new state of mind, represented by the baptism of Jesus.

The cry, "What must I do to be saved?" reechoes through the centuries as the desire of every heart lost in the morass of self and reaching out for deliverance. Everyone has fallen short of the mark; everyone wishes to retrace his steps and to regain what he has lost. Before anyone can be right he must do right. The multitudes ask, "What then must we do?" Everyone is to do something to make his repentance worth while. "True worth is in doing, not seeming." Everyone is to do something about his own case.

Down through time men have built numerous roads: roads for material and commercial interest, roads for military conquest. But how many of us build roads for Truth? John the Baptist opened the road for Jesus. And where John may have "frightened" a few into salvation, Jesus, through love, took multitudes into the kingdom.

It is not to be construed that the baptism of Jesus was a confession of sin on His part; neither was it meant to indicate His need for repentance. While that was what baptism meant to many of the converts of John the Baptist, it could not have had the same meaning for Jesus. Rather, it was the Father's means of identifying Jesus with the people He came to save.

During Jesus' ministry there were incidents relating to His talking with persons of all classes, with adults and children. We have record of His eating in their homes, attending their wedding feasts. So it follows that at His baptism He was identifying Himself with the entire process by which men is to be saved. This baptism was, in part, to help us realize that while Jesus Christ is truly divine He also was truly human. And because of this, three years later He was able to make atonement for our salvation on the Cross.

Just as John the Baptist acknowledged the Christ and joyously prepared the way for Him, so can we, as soldiers of Truth, refrain from overreaching the limits of our authority by casting out all selfishness or excess zeal from our lives, thus preparing "the way of the Lord."

As we overcome our negative thought habits, we

are ready for the great work of establishing ourselves in the Christ consciousness. This is the aim before each one who prepares his mind for spiritual baptism and for the incoming of the Holy Spirit.

QUESTIONS

1. What is the most constructive state of mind into which man may enter? How is this achieved?
2. Why does the subject of baptism occupy such a large place in the ordinances of the Christ?
3. What does the baptism of Jesus represent?
4. Why was it necessary for Jesus to be baptized?
5. How may we prepare "the way of the Lord"?

Lesson 4, October 23, 1955

UNITY SUBJECT—*Using Our Spiritual Power.*

INTERNATIONAL SUBJECT—*Struggle in the Wilderness.*—Luke 4:1-15.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness
2. During forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.
3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.
4. And Jesus answered unto him, It is written, Man shall not live by bread alone.
5. And he led him up, and showed him all the kingdoms of the world in a moment of time.
6. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.
7. If thou therefore wilt worship before me, it shall all be thine.
8. And Jesus answered and said unto him, It is writ-

ten, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10. For it is written,

He shall give his angels charge concerning thee, to guard thee:

11. And,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13. And when the devil had completed every temptation, he departed from him for a season.

14. And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about.

15. And he taught in their synagogues, being glorified of all.

GOLDEN TEXT—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Luke 4:8.

SILENT PRAYER—*I seek the higher satisfactions of the inner self.*

Discipline is the open-sesame to the spiritual life. Before you can be sure that the individual spiritual consciousness, or the "Christ in you," is master of your thoughts, you must test yourself. You must prove that your nature has been, in some degree, disciplined and is able to maintain a steadfast course regardless of circumstances. The Spirit of truth pervades the universal consciousness in which we make connection with God, and we can go forward in it as rapidly as our understanding of spiritual things makes it possible.

The Devil is the mass of thoughts that have been built up in consciousness through many generations of earthly experience and crystallized into what may be termed human personality, or carnal mind.

In the development of the Christ Mind, an entirely new and wider set of ideas and situations must be met. The parables of Jesus are meant to show us how to deal with the thoughts and desires of the carnal mind and how to place them under proper discipline. Spiritual discernment and unselfish devotion to the highest form of Truth are demanded of those who would meet and overcome the temptations of personal consciousness. Thousands are baptized by Spirit, but when they are led into the wilderness of their subconscious nature they fail to avail themselves of the guidance of Spirit. They use their God-given power for selfish ends and fall short of the divine idea of perfection. Jesus Christ "hath been in all points tempted like as *we are, yet* without sin." The difference between the son-of-God and the son-of-man consciousness is brought out in Jesus' answers to the Tempter.

Jesus rose above the demands of the flesh-and-sense world. So should we. The forty-day fast represents a complete denial of sense demands, a denial that rests on an affirmative basis. To keep such a fast is to live in thought above material needs. As we are led in Spirit, our appetites and passions are subdued until we think that they never again will trouble us. But "he afterward hungered"—there is a return to sense consciousness.

The first temptation is to use spiritual power to supply our material needs (to turn stones into

bread). Material food does not satisfy all our hungers. Although we need material food, we are not to make it the chief preoccupation of life. To give our bread to the hungry is laudable, but to give them compassion and understanding and to help them live rich, rewarding lives in their own right is still better. To help a person to his feet is better than to carry him. It rewards him with a sense of his God-given dignity and power, and, at the same time, it places the ultimate responsibility on the individual, where it belongs. The bread that comes down from heaven and satisfies all our hungers is the Word of God. As we feed our spirit with new Truth daily, we grow in spiritual ways.

The second temptation is to control outer events through the spiritual mastery of material thoughts. To use this control for personal ends is to worship personality, the Devil. When such a temptation comes to us we should know that there is only One that is worthy of our worship and service, the Lord our God.

The third temptation is a challenge to go suddenly from a high state of spiritual illumination down into body consciousness, personality assuring us of safety. We are not to make a display of our spiritual power. To do so puts us at the mercy of the personal consciousness.

QUESTIONS

1. What part does discipline play in spiritual life?
2. In a metaphysical sense, what is the Devil?
3. Through what consciousness do we overcome the temptations of personality?
4. What do we understand by the "wilderness,"

from the mental standpoint?

5. What does the forty-day fast represent?
6. What is the best help that we can give to others?

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Lesson 5, October 30, 1955

UNITY SUBJECT—*The Service of the Christ Spirit.*

INTERNATIONAL SUBJECT—*The Mission of the Master.*—Luke 4:16-24, 28-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

28. And they were all filled with wrath in the syna-

gogue, as they heared these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT—

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.
—Luke 4:18, 19.

SILENT PRAYER—*I intrust my thoughts, words, and acts to the Spirit of the Christ within me.*

In the very beginning of His ministry, Jesus identified Himself with the Holy Spirit. This Spirit is described in the words of Isaiah and found in today's text. Through the Holy Spirit Jesus expressed His faith in God, the wisdom and understanding that He had developed through communion with God in prayer and meditation, the power that resulted from all these, and the will that led Him to make union with divine will.

Every year is the "acceptable year of the Lord" in the measure that we make it so in our daily expression. We are prone to look for our good in the future, but we shall never realize it until we accept it as being fully present and available to us now.

Our statements of Truth are so familiar to us

that we find it difficult to believe that they will guide us to the Power that will give us the desired relief from the bonds of sense. The Truth that sets us free, the Power that gives us deliverance from every ill is within; it can be found only in the gracious words of the indwelling Christ. "To-day hath this scripture been fulfilled in your ears." Every day our inner ears are filled with this truth. We know the right; we know the just; we know the pure. This is the "scripture" written upon the heart, which is always filling us full.

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson, Jesus represents the Spirit of truth declaring its mission and power in its place of development—the average, everyday mind. The highest spiritual truth may be flashed into our minds while we are performing the commonest duties of life.

The village of Nazareth, where Jesus was reared, typifies the commonplace mind of man. This commonplace mind is capable of being so developed as to allow the Christ Mind to come into expression in us.

Do you ask for a sign of God's power? Do you want miraculous healing without fulfilling the law of right thinking and right doing? Then you are not receiving the Christ Spirit in its right relation. You are seeking the temporal rather than the eternal. If you allow this superficial phase of mind to rule, you will reject the Christ Spirit and cast it out.

All permanent healing and all true and last-

ing reform of character are brought about by spiritualizing the mind. When the Christ comes "unto his own," He comes with this thorough process as the foundation of His work in man.

QUESTIONS

1. How did the Holy Spirit operating through Jesus make itself manifest?
2. What is the "acceptable year of the Lord"?
3. Why do many fail to recognize Truth in their lives?
4. Of what is Nazareth a symbol?
5. How are all permanent healing and all true and lasting reforms brought about?

ETERNAL VALUES

Grace Noll Crowell

Mercy, kindness, justice—these abide
Within the heart where God abides and are
The values that outlive the sun and moon,
And that outshine the brightest silver star.
A mind that dwells on purity and truth
Shares something of God's own clear thinking mind.
The heart that takes quick fire at the thought
Of sharing with the Holy One will find
Vast undiscovered reaches, inward powers,
New roads that hitherto have not been trod.
He will walk among the stars, his will attuned
To the beautiful, clean mind and heart of God.
Values that abide—my soul, cling fast
To the eternal verities that last!

Silent UNITY

Infinite intelligence illumines and inspires me with thoughts of wisdom, peace, and righteousness.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

THANK YOU FOR YOUR prayers for my grandson. He is entirely recovered from spinal meningitis. We are so grateful for your help and, of course, for God's! It is like a miracle.—*Mrs. M.W., California.*

THE INTESTINAL trouble that kept me sick in bed has been healed, thanks to God. I believe your prayers and the affirmations I used every day, and which I took from *El Sembrador,* helped me greatly.—*D.B., Mexico.*

A FEW WEEKS ago I wrote to you to ask your help in healing a condition on my arm. A mole appeared to be suddenly irritated and there was swelling around it. As soon as I wrote to you and as soon as the words I had been reading all these months in UNITY began parading through my mind, the swelling began to disappear. By the time your letter came, I had forgotten all about the whole condition as it had faded away days before. Thank you so much. Please accept my heartfelt appreciation and my offer

of heart-felt prayers for your success.—*Mrs. A.M., Illinois.*

Filled with Plenty

A FEW WEEKS ago I wrote asking for your prayers, as I desired a change of employment.

I am grateful to report that before the letter had time to reach you, a call had come for an interview, with the result that I was hired, and have been working for a week in a very pleasant situation. The people are very agreeable, and thoughtful. The work is heavy, but more in my line (secretarial) than my previous situation.—*R.C., Michigan.*

THANK YOU SO much for your prayers for us. They have been manifested quickly. My husband found employment within a few days after I wrote to you for prayers to help him. The position is adequate to meet our needs beautifully and we are both very grateful. Truly God has helped us.—*Mrs. R.W.E., Oklahoma.*

Father, I Thank Thee

I WANT TO tell you that you and Unity have helped me so much. I feel that I can never do without it. It makes me look at life in a different way, and I feel so happy all the time. I seem more contented than ever before.

Everyday before I go out to work I thank God for all his blessings to me, and to Unity. Unity has done so much for me that I just can't explain every-

thing. I'm so thankful for knowing about it.—*J.R., New York.*

I FEEL THAT I want to tell you how wonderful your help has been to me, and how much your prayers and all of your wonderful literature has meant to me. It has made my life one of peace and contentment, it has enriched it so very much. Where I used to feel restless, unhappy, not knowing which way to turn, and a feeling of lack, now whenever I have a spare minute, I pick up your wonderful literature and gain such a spiritual joy from reading it. It has made my life in my work and among friends harmonious and a happy experience.

Last year at this time I was broke, no job seemed available. I believed my age was against me in obtaining the work in which I was most experienced. I then wrote to you asking for your prayers and a prosperity bank. Shortly after, I received a civil service office position. It has been most harmonious. Then about two months ago, I wrote for your little book on "Tithing" as well as several other books. I started tithing on my salary just three paydays ago.

For over a year, I have tried to sell a house which I felt was too large for me to keep. There seemed to be no one who was at all interested. I would gladly have taken $10,000 for it, but there were no offers. Then just two weeks ago, a man came by and gave me $12,000.

The point I am trying to bring out is that there was plenty for my tithing and other expenses and still the $10,000 clear which I will ask divine guidance to invest in the right place.

I was guided to a small apartment in a nice home near my work. Since putting my trust in God, life has been so wonderful. I am so happy and grateful that I have been shown the way.

It is with a grateful and happy heart that I today am able to bless and send along this check to your great cause, God. Bless each and every one of you. —*A.C., Kentucky.*

Oh, Let Me Rest

"Thou wilt keep *him* in perfect peace,
Whose mind *is* stayd *on thee.*"
Lord, grant my thoughts this glad release
From life's anxiety.

Oh, let me ever rest within
The hollow of Thy hand,
Until the heart and mind begin
To lift and understand

The all-embracing love that holds
Me close by day, by night,
In peace that like a mantle folds
Me in its warmth and light.

—*Marie Barton*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Lilian Cook, YMCA

ARKANSAS

Hot Springs—Mildred Brown, Waukesha hotel
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Unity, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa Beach—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La-Crescenta
La Jolla—Lola Mays, Woman's club, 715 Silverada
Long Beach—Louise Newman, Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Panorama City—Vera Stenen, 9421 Woodman
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 4553 North ave
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 E Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 846 3d
South Gate—Edna Drebert, 3945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Van Nuys—Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Unity, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 See

Lakeland—Dan Gunderson, 421 E Park
Lake Worth—Femor Manley, 908 Lucern, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Gertrude Wright, Hotel Byers
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric & Catherine Butterworth, 17505 2d blvd Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Roseville—Eve Edeen, 26429 Gratiot
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Arthur Tanner, 1023 2 ave S

Livingston—Mary Wessel, 332½ Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Estates—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Rose
Mansfield—Charlotte Dunn, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, 821 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Membhis—Hassall Self, 1911 Madison; Montes Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillispie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockerfeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tucoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W

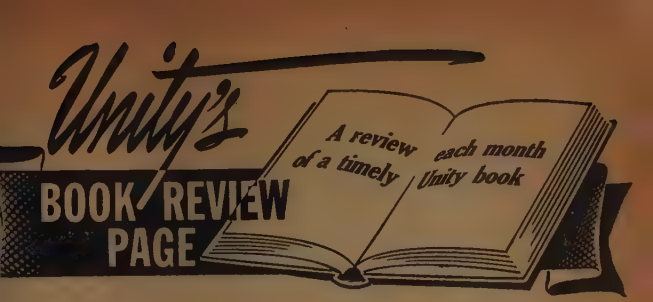
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland: Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Be of Good Courage

BY FRANK B. WHITNEY

Be of Good Courage is a collection of short articles and poems designed to inspire and to encourage the reader to live the Truth that Jesus taught. Its message might be expressed in the admonition, "Be an overcomer." Its seven sections are titled: "Courage," "Today," "Blessing," "Healing," "Prayer," "Harmony," and "Inspiration." Each section offers both articles and poems suited to the subject, and each is preceded by a lovely black-and-white drawing by Ilah Marian Kibbey.

"If you are tired of worrying about the outcome of your affairs," advises Mr. Whitney, "if you are ready to give up turning over and over in your mind a situation that has been commanding your attention, just put it all in God's hands and say to it, 'I place you safe in God's loving care.' In God's care you, too, will be free from worry and care."

Some of the favorite poems included in this book are: "I Am the Christ," "Today Was Made for You," "Trusting and Resting," and "God Still Answers Prayer."

(*Be of Good Courage* is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again		$1.00
	Be!		1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook		1.00
	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.00
	Thank You, God		1.00

NEWS *from* UNITY

A Young Teacher Uses Truth

Myrtle Shay, a popular Unity writer, tells the story of a young teacher in her first school in the article "The Glory Way," which appears in the October 16 issue of *Weekly Unity*.

Jane Warner, the teacher, has finished her course of instruction at a state normal college. When she cannot find an opening in her own community, she registers with an agency and receives assignment to a school in a remote mountain section of another state.

She arrives there with high hopes, but finds the school building battered and dingy, and even some of the window-panes are missing. No one seems willing to make repairs, and the whole community is unattractive and unfriendly, the children unwashed and undisciplined.

After struggling with this unpleasant situation, Jane is at the point of resigning when her colored laundress advises her to try doing her work "the glory way." She tells Jane to work for the glory of the Lord, instead of for herself, and when Jane tries "the glory way" she finds the results amazing.

You will enjoy reading "The Glory Way," as well as all the other helpful features of the October 16 issue of *Weekly Unity*. A year's subscription includes fifty-two weekly issues and is only $1. So why not send for a subscription today?

Charles and Myrtle Fillmore's Voices on New Record

Unity is happy to announce that a new record of the voices of Charles and Myrtle Fillmore, the founders of Unity, is now available for

distribution. On one side of this record Myrtle Fillmore repeats and comments on "The Prayer of Faith," while on the reverse side Charles Fillmore leads a blessing including "The Consecration of the Room."

This new record is sure to convey inspiration to many persons, both through the valuable content of its message and the consecrated voices that deliver it.

Made of unbreakable Vinylite and playing at 78 rpm, the record is priced at $1.50 and may be obtained from your local Unity center or direct from Unity headquarters.

How Unity Centers Can Serve You

"I have received something here that I know will prevent my ever becoming disheartened or discouraged as long as I live." This statement was made to a Unity teacher at the completion of a study course in a Unity center. The woman who made the statement went on to explain that the actual study of a Unity textbook in the class, together with the clear and practical explanations of the teacher, had given her a new realization of how Truth, as presented by Unity, can be used in every situation of life.

Class study is one of the outstanding ways in which Unity centers serve. The Unity center in your city can serve you. This is its purpose and you will find the leaders and teachers of the center dedicated to this purpose.

A list of Unity centers is given on another page in this magazine, or you can locate your local center through your telephone directory or by writing to the Field Department at Unity headquarters. Why not visit your Unity center soon? You will find the classes and services inspiring, and a spiritual counselor will be glad to work and pray with you for any help that you may desire.

Your contact with your Unity center may well be the "turning point upward" in your life, as it has been for many thousands of others. Make this contact now.

The "Missionary" Department of Unity

Forty-five years ago, Unity School organized its "missionary" department, calling it Silent-70 after the seventy disciples that Jesus appointed to help Him spread His teachings. Today the teachings of Jesus are spread by Silent-70 through the distribution of free Unity literature. Army camps, hospitals, prisons, and other institutions are supplied

with Unity literature wherever a need is indicated.

The work of Silent-70 is made possible by love offerings from Unity friends who wish to help others in this way. To all of you who are lending your support to this worth-while service, Unity and those who benefit from Silent-70's ministry send sincere thanks.

New Pamphlet Added to List

The newest Unity pamphlet to be placed on sale is entitled "Prayer Is Life" and was written by James Dillet Freeman. This inspiring article first appeared in *Daily Word* and is accompanied in the pamphlet by Mr. Freeman's poem "Deeps," which has given much inspiration to its readers.

"Prayer has meant so much to me that I have wondered how those who do not pray are sometimes able to survive. What do they do when there is nothing they can do?" asks Mr. Freeman.

"Prayer Is Life" is priced at five cents, as are the more than one hundred other Unity pamphlets. For a complete list of Unity's five-cent pamphlets, or to send your order for this newest pamphlet, address Unity School at Lee's Summit, Missouri.

Racing Pigeons in Wee Wisdom

Boys and girls will enjoy the exciting story entitled "Blue Bomber," written by Olive Rambo Cook, which appears in October *Wee Wisdom*. This story concerns racing pigeons, a terrible storm, and a boy who keeps his head in an emergency.

Of course, the October issue also contains other excellent features and departments from which children learn Truth and have fun at the same time. Twelve colorful issues of *Wee Wisdom* (a year's subscription) are only $2.

Coming Next Month in UNITY

If petty annoyances ever seem to put you out of sorts or to bother you unduly, you will surely want to read the article "The Dews of Quietness," by Harriet L. Delmas, which will appear in the November issue of UNITY. Citing examples of how she and others have found peace in spite of such irritations, she says:

"To be at peace, you must be at peace with God, with men, and with yourself. If you are not at peace, you will seek the things of the world, but they will never allay your

thirst or appease your inborn hunger for true peace."

"A realization of God's peace," she tells us, "will draw out the joy, serenity, and happiness that have always been present in you as a child of God. It will savor your life and affairs beyond your every expectation. . . . It will accentuate the wonders about you, for it will make you conscious of that divine intelligence which governs your life—all life—in perfect order."

"When you subdue your clamorous thoughts," assures Mrs. Delmas, "you make room for God's peace to fill your heart. Therefore, may you live each hour of your day in perfect harmony with God, yourself, and the world. This peace will guard and keep you safe, and the 'dews of quietness' will encompass you."

For special inspiration, be sure to read "The Dews of Quietness" in the November UNITY.

You Can Help Us by Renewing Early

During the busy Christmas season ahead an unusually large number of subscriptions for the various Unity periodicals will be renewed. At the same time, we at Unity headquarters will gratefully handle a large number of Christm orders for books, new mag zine subscriptions, and oth literature.

Will you help us? Will yo send in your advance renew order now if your subscri tion expires at any time in th next few months, so that w can handle it before the rus season? Your renewing no will be appreciated by ever Unity worker. In addition, will enable us to make som other person happy on Chris mas morning with a Unit publication. Thank you.

Harvest Retreat to Close Season

The final retreat of th 1955 season is the Harves Retreat, which will take plac at Unity Village October 2 to 29. This retreat, as hav previous such events, wil offer six days of instructio in Unity's interpretation o the Jesus Christ teaching an diligent practice in prayer an the use of spiritual principles

If you plan to attend the Harvest Retreat, you should make arrangements to do so at once. Your reservation should be mailed as soon as possible to:

Director of the Harvest Retreat, Unity School of Christianity, Lee's Summit, Missouri.

"WE THINK YOU IS SUPER!"

Writes a Teen-Age Girl from the Philippines

"I get *You* magazine every month," says this *You* reader, "and how I enjoy reading it! I read every page of *You* with so much interest that I can hardly describe how I like it. My classmates and friends who read *You* think it is super, too. I pass it on when I have finished reading it, and my friends all try to get ahead of each other to have it next. On their behalf and mine, here's sending you thanks."

Teen-agers everywhere sing the praises of *You* magazine, because its stories, articles, poems, and features are fun to read and give helpful information on subjects of interest to young people. For instance, the October number includes:

"Don Lane's Experiment," by Clara S. McKee —how Don Lane took a new attitude toward his part-time job in a furniture store and turned it into a new job. "The Shoes That Came Back," by Edward Everett—a true story about honesty and a pair of shoes. "Getting Rid of Those 'Back-to-School Blues,'" by R. W. Ettinger —helpful tips on how to make school days fun and get the most out of them, too.

If you know a teen-ager who needs the valuable help of *You* magazine, why not send him a subscription today? Twelve monthly issues are only $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

What Does the Bible Mean?

For many years the Holy Bible has maintained its place as the leader among the world's great books. It has influenced individuals, nations, and altered the course of history. Much has been written about the Bible; its stories have been dramatized in songs, paintings, and plays through the years. Yet today men still seek to understand and apply its teachings to their own problems and to those of the world.

If you have wished for a better understanding of the Bible, you will find the *Metaphysical Bible Dictionary* invaluable. This comprehensive reference book is a dictionary of Biblical names of persons and places. The syllabification and pronounciation of each word is given, together with the definition traced back to its root and the metaphysical interpretation according to the Unity teachings. Years of research and preparation went into the publication of this book, and it throws new light upon scriptural passages that previously seemed vague.

The *Metaphysical Bible Dictionary* contains 706 pages of enlightening definitions. It measures approximately 7 by 10 inches in size, is bound in rich brown Keratol, and is priced at $5 a copy. Order from your local Unity center or direct from:

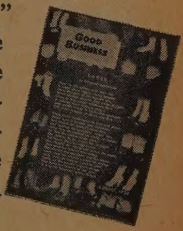
UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

CAN A BLIND PERSON OPERATE A SWITCHBOARD?

A blind telephone operator named Natalie Miller, whose story appears in this month's *Good Business,* has proved that the answer is yes. The article entitled "She Sees the Good," written by James A. Decker, states that blind persons seeking employment often must overcome prejudices of employers who feel that the blind need extra attention or are prone to accidents. The truth is, according to Miss Miller, that blind persons have fewer accidents because they have been forced by their condition to learn and to practice safety measures.

Miss Miller lost her sight at the age of six, but in spite of this she graduated from college with a bachelor's degree in piano, has taught music to children, and now operates a telephone switchboard. Miss Miller prizes highly her Braille Unity periodical and says, "I don't believe I would be here today without it, and I'm sure I would not have the wonderful life I am now living without its instruction and lessons in Truth."



You will enjoy reading Natalie Miller's full story in "She Sees the Good," in the October *Good Business,* as well as all the other inspiring features that the magazine regularly carries. The price is $1 a year for twelve valuable issues.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

PROSPERITY—SIMPLE AND SURE

Would you like a simple and sure method of achieving greater prosperity? If so, you should try following the Prosperity Bank plan. This is a daily prayer drill during which you deposit a coin in your Bank each day for seven weeks and learn to claim the riches that are yours in spirit through recognizing God as the true source of your supply. At the same time, Silent Unity prays with you for your prosperity. There is nothing magical or miraculous about the plan. It is based on eternal spiritual law—and it works.

The money you save in your Bank may be used to pay for the three UNITY gift subscriptions you order on the coupon below. Thus, you share your substance with others and open the way for more good to come to you. Order your Bank today from:

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

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Please indicate postal zone number, if cities are so divided.

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Announcing

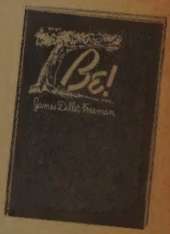
A NEW BOOK BY JAMES DILLET FREEMAN!

Unity readers have enjoyed the inspirational poems and articles of James Dillet Freeman for many years, and numerous requests have been received for a book of his poetry. We are happy to announce that such a book has been prepared and is now available for distribution.

BE!

The new book is entitled simply *Be!* and it is sure to bring inspiration to many readers in the years to come. *Be!* is a collection of more than forty of Mr. Freeman's popular articles and poems, and it includes some material that is new and some that has previously been published. Among the previously published favorites are: "My Miracle," "Homeward," "Another Dawn," "The Traveler," "As Still as Snow," "The Hilltop Heart," "I Am There," and many more.

The typography of Mr. Freeman's book has been especially designed to suit its poetic contents, and the book includes a number of lovely pen-and-ink drawings by artist Ilah Marian Kibbey, whose work regularly appears in *Weekly Unity* magazine.



You will want several copies of this unusual volume to give to friends; and, of course, you will want one for your own library. Bound in handsome brown Keratol, *Be!* is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

In Prayerful Recognition

Harold A. Schulz

October is a horn of plenty,
Filled to overflowing with ripened gold;
A reservoir of harvest bounty—
Rich blessings for the Father-God untold.

Raise high your hearts to God, the giver,
True source of every good and perfect thing;
To Him who is our life, a river,
Our thankfulness and gratitude we bring.

UNITY

UNITY FOR OCTOBER 1955